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own proprietors even under Ottoman rule. Also see D. Loukopoulos, *Poimenika tes Roumeles* (Pastoral Life in Roumele) (Athens, 1930).

16. Some of the references to particular villages are taken from the village studies of the Near East Foundation, the Mutual Security Administration, and the Greek Ministry of Agriculture (mimeographed, 1951, 1952).

An account of some shepherd festivals is found in an article by K. Marines, "Vlahopanegyria," *Nea Estia*, XI (1932), 586–590. Although this work deals only with the mainland of Greece, some readers interested in the islands may wish to consult the following representative studies of sheepraising there: For Chios: Philip P. Argenti and H. J. Rose, *The Folk-Lore of Chios*, 2 vols. (Cambridge, Eng., 1949); G. Madias, "Oi Poimenes en Kardamylois" (Life of the Shepherds in Kardamyla-Chios), *Laographia*, VI, 225–226. For the Dodecanese: K. Doxiades and others, "Dodekanesos: Genike perigraphe" (The Dodecanese: General Description), *Ministry of Reconstruction Series*, no. 21 (Athens, 1947), 109–117; An. G. Vrontes, "E melissokomia kai to mandradorema ste Rodo" (Beekeeping and Sheepraising in Rhodes), *Laographia*, XII, 209–228. For Karpathos: M. G. Michailides-Nouaros, *Laographika symmikta Karpathou* (Folklore Miscellany for Karpathos), (Athens, vol. I, 1932; vol. II, 1934). For Lesbos: D. Ch. Eleftheriades, "Ktenotrophia" (Livestock Industry), *Lesviakon Emerologion* (Lesbian Almanac), 1950, pp. 281–282. For Skyros: Nike Perdika, *Skyros: Entyposeis kai perigraphai, historika kai laographika semeiomata, ethe kai ethima, mnemeia tou logou tou laou* (Skyros: Impressions and Descriptions, Historical and Folklore Notes, Manners and Customs, Glossary of Popular Speech) (Athens, 2 vols., 1940 and 1943 — pp. 157–165 deal with the major occupations, including that of shepherd; also see V. Antonakes, "E Poimniovoske mas" (Our Sheepraising), *Skyros*, 1948, pp. 112–114.

[Turks]

Chapter VII. Woman's Work Is Never Done

[114] 1. In any account of family life in Greece, some mention should be made of the family system among the Turks who live in western Thrace. When visited in 1953 and 1955, their daily lives were not too much affected by the Turkish-Greek controversy over Cyprus. Like other Greek citizens, the Turkish men must perform military service according to the law, but, since they are not considered very reliable soldiers, they are permitted to pay the fixed sum which exempts them. One of the problems in the last war was the inability of the Greek officers to command non-Greek-speaking Turks.

[641] [702] [191] [796] Much of the family life of these Turks centers about the farm and strict religious observances. To visit Turkish homes during Bairam, at the end of their month of fasting, makes one feel that he is in the interior of Turkey, although Greek place names and Greek officials bring one back to reality.

[574] [609] [576] For two days at the time of Bairam the men do no work in the fields and are glad to spend leisurely hours with strangers interested in their way of life. They invite the guests to their homes which have been newly whitewashed for the holidays. The Turks remove their sandals or shoes at the bottom of the stairs leading to the main room, but non-Turkish visitors are not expected to follow this practice. There in a carpeted room the guests are seated on the few chairs, while the Turkish men squat cross-legged on the floor. A rich meal of *dolmades* (grape leaves stuffed with ground meat and rice), chunks of veal, dark bread, and a dessert of dripping sweet baklavas served with black coffee proves very filling. No women make their appearance, and men do all of the serving. Women are very much in evidence throughout the villages of western Thrace because they have many different tasks to perform, but they do manage to keep their faces partly covered by their veils when they see strangers approaching.

[262] [562] [291] [584] [595] Marriage arrangements among the Muslims we visited are under the control of the Mufti in Xanthe. Polygyny is not very common, according to the Greek officials.